

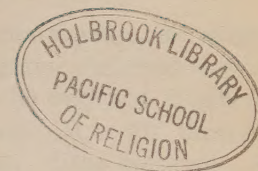
The South India CHURCHMAN

The Magazine of the Church of South India

● JUNE 1977

CONTENTS

	Page
Church Magazines	1
Twelve Theses Regarding 'Population Explosion' and 'Family Planning' in Contemporary India, from the Perspective of Christian Social Ethics and Sociology	2
'All in Each Place'	4
United Theological College, Bangalore	5
The Evangelical Christian Baptist Movement in Soviet Union ..	6
An Appreciation of the Services of the Rt. Rev. T. B. Benjamin..	7
A Reminiscence	8
Whither Youth Ministry?	9
Witnessing Christ today	10
The Arrest	10
Book Notes	11



EDITOR'S NOTICE

Opinions expressed by contributors do not commit the C.S.I. Articles, reports and letters should be sent to the *Honorary Editor*, Mr. Alexander D. John, The Christian Literature Society, Post Box 501, Madras-600 003 by the 5th of each month, if they are to be considered for publication in the following month.

BUSINESS MANAGER'S NOTICE

Rates of subscription per annum : In India Rs. 6.00. In England £1. In U.S.A. \$2.50. Foreign subscription paid in India Rs. 9. Single copy 65 P. (Bank Commission of Re. 1. to be added on all mofussil cheques.)

Honorary (and ex-officio) Business Manager : Mrs. D. L. Gopal Ratnam, M.A. All remittances and communications about new subscriptions, discontinuance of subscriptions, advertisements and changes of address should be sent to the Business Manager, South India Churchman, Synod Office, P.O. 4906, Cathedral, Madras-600 086. Telephone : 811266.

Honorary Agent in the United Kingdom : Mrs. Elton, The Rectory, Itteringham, Norfolk, Nor. 17y.

IMPORTANT

Subscribers are kindly requested to renew their subscriptions for 1977 immediately.

MRS. D. L. GOPAL RATNAM,
Hony. Business Manager.

BOOKS AT ISSU BOOK CENTRE

	Rs.
Matthew Henry's Commentary : <i>Acts to Revelation</i> ..	16 90
Cruden's Concordance to the Bible ..	14 00
First things first : <i>Junior Armoury Bible Readings</i> ...	9 60
God's School in Red China : <i>Mary Wang</i> ..	11 20

SUNDAY SCHOOL AIDS AND HELPS

Sunday School Lesson Courses for 1977 (50% Reduction).

Moral Education Scheme—'My Life at its Best Series'.

Believing is Living—(Religious education in day Schools).

Learning and Teaching—a booklet for Sunday School Teachers, IBRA. Daily Readings for Children, Youth and Adults.

ISSU BOOK CENTRE

Post Box 9,
Coonoor-643 101.

Church Magazines

At the time of the meeting of a Diocesan Council, when an approach was made to the members to become subscribers to the *South India Churchman*, quite a few of the presbyters mentioned that they had not heard of the existence of such a magazine! It is rather strange that presbyters who have been through seminary for a minimum of three years and who have worked in the diocese for some years have indeed been unaware of the magazine. If this is so, it will not be surprising if a large number of the members of the Church of South India have not known about the *Churchman*. It is common knowledge that many read at least one or two of the many magazines which are now available in the market. This raises the question as to who are the readers of the *South India Churchman*? For whom is the magazine meant?

Similar questions can be raised with regard to the diocesan magazines. Out of the 19 dioceses, only nine dioceses have a regular monthly magazine. Three of the magazines have been in existence for over 100 years, namely *Narpothagam* of Tirunelveli Diocese (established in 1849), and *Desopakari* of Kanyakumari Diocese (established in 1870) and *Sathiavarthamani* (established in 1870). The Diocesan magazine of Madras was established in 1910. In spite of all these, the copies that are printed are few in number. The Church of South India has a membership of over 1½ million. Yet the *South India Churchman* and all the nine magazines put together distribute only a little more than 10,000 copies. Two or three of the dioceses bring out magazines periodically or occasionally, while in other dioceses there are no magazines in existence except for the news-letters by the bishops.

Communication is vital to the life and mission of the Church. It has been repeatedly affirmed that there is a gap between the Synod and the Dioceses and between the dioceses and the pastorates. Magazines can and should play an important role in bridging this gap. It is stated that there is a dearth of people to undertake the collection and editing of the articles and to look through the process of printing and distribution of the magazines. But is this a fact? When there are so many able members in our churches in all the dioceses, it is difficult to understand why there are no magazines in some of the dioceses. When literacy is relatively higher among the Christians, it is sad to note that there



are only a few readers and people to care for the church magazines. Some find the magazines 'too spiritual' while others say that the magazines are uninteresting and contain hardly any news. At least as far as the *Churchman* is concerned, it is a fact that in spite of official correspondents in every diocese, hardly any news item from the dioceses are communicated to the editor. Apparently there is no communication between the Diocesan correspondents and the pastorates also.

The Bishop of the Central Karnataka Diocese, while introducing the new diocesan magazine, affirmed that it was apparently meant for people who were not members of the various diocesan committees. It is for them to know the plans and the activities of the dioceses. A serious attempt is to be made to promote our magazines by the Synod and the Dioceses. It should be made possible for all the pastorates to subscribe for both the diocesan magazine and the *Churchman*. The magazines can be shared at least by the presbyter and the members of the pastorate committee. Is it too difficult for the pastorate to budget Re. 1 per month for these two magazines? Of course greater efforts are to be made to popularise both these magazines at the parish level. Co-operation is needed from all the pastorate committees.

Participation by membership at large is vital for the life of magazines. No magazine is a one man show. Experiences are to be shared, challenges are to be made, new insights are to be brought forward, thinking is to be provoked, faith is to be deepened. The love and concern of Jesus Christ is to be mediated. Each member has something to give as well as to receive.

As we return to work after attending revivals, marriages and other engagements during the holiday in May, our hope and prayer is that serious attempts will be made in all our dioceses for promoting and participating in the activities of our church magazines.

Twelve Theses Regarding 'Population Explosion' and 'Family Planning' in Contemporary India, from the Perspective of Christian Social Ethics and Sociology

[The following theses were presented at an Inter-Seminary meeting of persons from several theological colleges in Bangalore, January 22, 1977. Since they evoked a good bit of interest, they are shared here, in a slightly revised form, for a larger public. While these theses are not exhaustive, the claim is made that they represent a point of view vital for any adequate understanding of and response to the 'population problem'. These theses are shared here in the hope that they may serve as points of departure for constructive discussion and action by the churches.]

1. Biblical resources can be most helpfully used when set within the cultural context in which they were originally formulated. Much confusion arises out of attempts to transpose Biblical directives into the modern context without taking into account the changed historical situation. For example, the Genesis command to be fruitful and multiply is part of a mythological world picture in which there were only two inhabitants. Directives appropriate to such a situation do not necessarily fit our contemporary world and as such cannot be indiscriminately applied today; to attempt to do so is to act irresponsibly.

2. The sexual nature possessed by men and women is a gift given by God through which we are empowered to share in God's continuing creation. The view that the body and sex are intrinsically evil has its origins in Greek and other dualistic modes of thought and is essentially un-Christian. In the use of their sexual powers men and women can become co-creators with God both through the act of procreation and through their non-procreative sexual relationships which nurture their continued growth and lead to increased fulfilment as persons. Sexual intercourse may therefore be undertaken for either purpose and is responsibly done so only in the context of a desire for a child or commitment to each other as persons. To produce an unwanted child is to act irresponsibly; to engage in sexual intercourse for self-satisfaction is to exploit the sexual partner.

3. The problem of 'population explosion and family planning' can be more accurately stated as a problem of imbalance between the growth of population and the availability of population-sustaining resources. Alternative solutions to the problem may therefore be either a reduction of population growth, or an increase in the availability of population-sustaining resources, or some combination of the two. To seek

only the deduction of population growth, or only the increase of population-sustaining resources, is to assume that one has chosen the only viable alternative. Many advocates of 'family planning' stress only on the limitation of population without consideration of how even currently available life-sustaining resources may be made available on a more equitable basis. The assumptions underlying such choices need to be questioned.

4. The 'family planning' programme, though technically concerned with helping couples to plan both the number of children they want and to help them to have the children when they want them, has in practice focussed almost exclusively upon limiting the number of children. This one-sided programme bias has left neglected other equally human factors involved in building *healthy* families with *wanted* children at well-spaced intervals.

5. The 'family planning' programme, being basically focussed on limitation of births, has not been equally acceptable to the various socio-economic strata of contemporary Indian society. Rather, it has been most accepted among those population groups already predisposed towards limiting their families—persons in urban areas, educated, with a good income. For such families a large number of children is an economic liability, and it is therefore to their economic advantage to limit the number of their children. But by and large the programme has not served, or been acceptable, to the poor whom it claims to serve.

6. In rural India—where 80% of the population resides—among the poor and the uneducated a large number of children still constitute an economic asset, both in terms of there being several earning members where per person wages are low, and in terms of the economic security of parents in their old age. Furthermore, among impoverished families the infant mortality rate is extremely high. It is these fundamental facts, rather than mere 'ignorance', which makes most of the uneducated poor resistant to having only two or three children. However, most family planning programmes have tended to persistently ignore these facts; to the extent that they have done so, they have been irresponsible.

7. With an increase in income and education, couples become less dependent on children for their economic security and more disposed toward accepting the small family norm. This fact has been repeatedly demonstrated

in empirical studies, but continues to be widely ignored in planning.

8. In the national effort to increase the availability of population-sustaining resources, such as through the 'green revolution', it has been primarily the higher income elite who have benefited. The economic structure is therefore one in which persons already predisposed toward the small family norm reap the greatest benefits, while the poor receive few or no benefits, remain economically dependent on a large number of children and therefore resistant to accepting the small family norm. In other words, the economic structure is such that it encourages the poor to continue to have a large number of children.

9. A reduction in the number of children among the rural poor can be achieved through either (a) a basic change in the economic structure whereby they will become economically more secure, less dependent on a large number of children and more receptive to a small family, or (b) the imposition of a limitation on the number of children such as through compulsory sterilization.

10. Any programme of compulsory sterilization will inherently violate individual rights, tend to reduce the persons to objects to be manipulated by the elite who are imposing the programme, and provide an avenue for the easy violation of individual security and human dignity. It is widely recognized that a strong aversion to such violated dignity was a key factor in the recent fall of the Congress Party in the northern states. Since such grave moral problems would be involved in any programme of compulsory sterilization, programmes eliciting voluntary participation in family limitation are clearly preferable.

11. While the new Government has pledged itself to a programme of voluntary participation in family planning, voluntary acceptance of the small family norm by those now poor and uneducated—who constitute the majority of the adult citizens—rests fundamentally upon bringing about a radical change in their economic situation. A radical change in the economic structure will, however, involve political decisions wider than those by the Government alone. Effective centres of political power tend to be strongly influenced by the economically powerful groups, and a radical change of the economic structure is not likely to be either voluntarily done or easily accomplished through governmental action, since not only vested interests but also a basic change of values is involved.

12. Social responsibility therefore requires that the Church join forces in labouring for a radical change in the economic structure, and its supporting values, so that the poor will have a more equitable share of economic benefits and thereby become less dependent on a large number of children and more acceptable to the small family norm. But the Church is doing little of this. The Church does support some 'family planning' programmes, but in so far as we are concerned with the reduction of population growth, such programmes have been of only very limited benefit to the uneducated poor. If the church is genuinely concerned about population growth among the uneducated poor, it must go beyond merely providing information on 'family planning' and launch a much more vigorous attack than it has done in the past upon those unjust economic structures which keep the poor in poverty and make a large number of children their main or only source of economic security.

HUNTER P. MABRY.

Conference to Probe Relationship between Christianity and Culture

The interaction between the Christian gospel and specific cultures is to be the subject of an international consultation to be held in January of next year in Bermuda. Sponsored jointly by the theology and education group of the Lausanne Committee for World Evangelization (LCWE) and the World Evangelical Fellowship, the consultation will bring together theologians, anthropologists, evangelists, missionaries, and national church leaders from around the world.

Commenting on the unique gathering, John Stott, chairman of the LCWE sponsoring committee, explained, 'One of the major topics that kept arising at the 1975 Lausanne Congress on World Evangelization was the place of culture in world evangelization. Of course, the church has long been familiar with the influence of culture on how people understand the Bible, communicate the Gospel, live their Christian lives, and develop churches.

'I suspect,' he added, 'that many of us—whether missionaries or ordinary witnesses—were brought up short by the use of the term, "culture-Christianity". We simply have not taken this matter seriously'.

The Bermuda consultation is the LCWE response to that need. Stott, who is also on the LCWE executive, added that, based on the papers presented at the Bermuda gathering, the committee expects to produce a major book on the crucial subject. In addition, regional consultations are being considered.

'The Gospel and Culture' consultation is to be held from January 6 to January 13, 1978. Co-ordinator is Professor Peter Savage of Buenos Aires, Argentina.

World Evangelization Information Service.

'All in Each Place'

—A Plea for Prudence and Participation in Church Union Negotiations

Everywhere, theological 'think-tanks' are grappling with grave issues that confront church union negotiations. It is an essential element and, no doubt, quite true of the ongoing CSI-CNI-Mar Thoma Church deliberations. Intense struggle goes on with conflicting views on doctrines and traditions.

But, are union negotiations the sole privilege of Theological Commissions alone? Will it be helpful, or is it advisable of others—laymen, including youth and women—to participate in this process of breaking barriers? In a country where Christians form a microscopic minority, divided churches account for very many avoidable evils. There is unnecessary duplication of energy and effort, and unprofitable squandering of manpower and material. This is especially true in parts of South India where Christians are a 'Major minority' (22% of the population in Kerala State). In their eagerness and enthusiasm to outdo each other, there are flamboyant and flashy shows of service and witness.

Somehow the structures of the church resemble the structures of other secular institutions—'bastions of petrified power'. The clerical bureaucracy and the ecclesiastic hierarchy remind one of the structure of the state. In matters of foreign policy, defence, etc., there is a distance between the public and the state policy planning machinery. Paradoxically, this is in 'public interest'. Even in Church Union negotiations, there is an artificial remoteness experienced by the people in the news. He is to enjoy the fruits, not participate in the creative process. He is an *object* of union negotiations, *for* whom union is consummated *by* a group of theological technocrats.

It is true that union negotiations are essentially intricate and complex matters that demand professional skill and diplomatic expertise. But one should recognise the *Transdisciplinarity* of such an ecumenical enterprise. A theological consensus alone will not facilitate a union, it will only force it. A host of other factors are to be taken into account.

Unfortunately, church union is not consummated in heaven. It is a work of God manifested through penitent human beings. And since man is a basic unit in this ecclesiological activity, human factors need adequate consideration. The churches should be sensitive to non-theological factors also in their deliberations. Extraneous factors, like sociology, cultural anthropology, economic status and political standing, etc., play a significant role in human relations. The Kingdom of God is not quarantined from the world. It represents the ideal society in which elements of friction are non-existent. In the same way, ignoring some of these extraneous issues may prove detrimental to relationship after union.

Human structures often hinder the gospel of reconciliation and liberation. They need to be confronted

and corrected. They have to be tackled early enough so that a united church need not dissipate its pristine glory in such tremendous trifles that can trigger off a series of controversies.

One main issue is the emergence of RACISM in churches after union (it exists even before!). And this may be the expression of ethnocentric pride in one's own racial group. This can be the result of economic strength or political status, cultural heritage or historical factors. It may be the expression of Aryan-Dravidian feelings, or Syrian-non-Syrian feelings. Even language can create racist feelings in man. In church union negotiations, these realities should be carefully tackled. The urgency of the task has to be realized. They cannot wait until the churches agree for an 'organic union' or 'conciliar fellowship'. Resolving such tasks are not contradictory, but only complementary to a theological consensus.

Apart from this, another neglected area in union consultations is the participation of the lay people in the churches. The discussions are confined to a small group. This betrays a fundamental flaw in our attitudes and approach towards these vital issues.

Is it not possible to include the vast segment of youth in these affairs of union and fellowship? I don't mean the token 25% in 'decision-making bodies', which is only a kind of 'repressive tolerance'. Alongside the theological commissions, would it not be worthwhile to hold youth commissions of the three churches (CSI-CNI-MTC) to explore the necessity and urgency and methodology for union?

The Toronto Consultation has emphasized the importance of such gatherings: '*that United Churches convene conferences of and with youth to consider their vitality and needs of their United Churches and to plan for the future of church union in their situation*'. If the youth in the church are alienated from the processes of union there is an inherent danger, the next generation may project the past and its prejudices in their life and witness even in the united church.

It is surprising that in spite of all its modernity and openness, many of the younger generation are still caught in the web of conservative spirals. In the Indian situation, this is doubly true, since tradition has tyrannical dimensions in church and society. There is an inherent danger that though the churches may succeed in reaching the goal of visible unity the decisive tendencies may still operate beneath the veneer of *conciliar fellowship*. But it need not necessarily be true, if there is prudence and participation in the processes of union negotiations. Moreover, our commitment is to Christ who 'takes the inevitability out of history'.

JOHN JOSHUA.

United Theological College, Bangalore

The following are the main actions taken at the Annual meeting of the Governing Council of the College held on Saturday, 2nd April, 1977.

Niles Fund

When the Niles Fund was originally planned, it was intended for the establishment of a Lecturership. However, when it was thought that the fund raised was not sufficient for a lecturership, the Council, at its meeting in 1974, decided to use it for Research Scholarships. Since then, additional contributions were received, making the total larger than originally planned. In view of this, the Council has decided to use the fund for the following purposes :

- (a) *Lecturership*—For inviting competent Asian or other scholars who will give a course of lectures for one or two years during which time they will also undertake research which could be published in a book form. Those who are able to come only for shorter periods such as one or two academic terms will also be considered. Such persons are not intended to be on the permanent staff of the College. The fund should provide for their travel to other sister seminaries in the country for giving lectures, publication of research undertaken while in the College and accommodation facilities.
- (b) *Fellowship*—Grants to scholars who will work on a research project approved by the College and which would be published in the name of the College.
- (c) *Scholarships*—For research scholarships as at present.

B.D. Curriculum Revision

Following the attainment of autonomy within the Senate of Serampore College, the Faculty has been working on the revision of the B.D. curriculum. The first draft of the revised curriculum was considered by the Council. One important factor of the revised curriculum is that the students will be required to come back to the College for a period of 2 weeks at the end

of their first year in the ministry. This is intended for helping the students to relate their theological study more satisfactorily to the practical experience of the ministry. The Council gave general approval to the main proposals of the curriculum and authorised the Faculty to bring forward the final proposals for adoption by the Council at its next meeting in 1978.

Revision of admission requirement

The recommendation of the Faculty was received regarding admission to B.D. studies, on an experimental basis, of applicants without a university degree on the strength of their 'non-formal education'. The Council authorised the Faculty to accept such applicants on an experimental basis for the College Diploma Course, from 1977, subject to the following conditions :

- (a) Applicants must be 30 years of age or older.
- (b) All such applicants must take the same entrance examinations as given to other applicants for the Graduate Division programmes.
- (c) All applicants must provide a satisfactory statement indicating why they stopped their formal education.

Financial Appeal

It was noted that only some overseas Churches and Mission Boards had responded to the Financial Appeal sent last year. The Council reaffirmed the importance of churches in India taking a responsible share in the financial support of the College. A committee was appointed to plan a seminar for considering the needs of the College and presenting them in an appropriate form to the churches in India.

A Search Committee

With Prof. T. Reuben as chairman, a Search Committee was appointed to bring recommendations for the position of the Principal to succeed Dr. J. R. Chandran, who is due to retire in May, 1978, on completion of his 60th birthday.

U. T. C. RELEASE.

The Evangelical Christian Baptist Movement in Soviet Union

Often when I tell people about my visits to Russia to attend religious conferences, both Christians and others express surprise and ask whether practice of religion is permitted in the Soviet Union. Actually the majority of the people in the Soviet Union are religious. I have attended Easter Services in Russian Orthodox Churches in Leningrad and Moscow with congregations of more than 10,000. I have also worshipped with the large Baptist Congregation in Moscow and preached in some of their services.

Last month, when I preached at the Sunday morning service of the Moscow Baptist congregation there were nearly 2500 worshippers. The congregation on this occasion included representatives of Baptist and Pentecostal congregations from different parts of the Soviet Union. On the preceding days they had a meeting at which they decided to bring the Baptists and Pentecostals in the USSR into closer fellowship in the Union of Evangelical Christians in the USSR. The total number of believers brought into this fellowship is about 5,00,000.

The Evangelical Christian-Baptist movement came into being in Russia at the end of the 19th century. In 1867, in Tbilisi, Nikita Voronin was baptized according to his faith. In the North, in Peterburg, V. A. Pashkov, M. M. Korf and others became the first Evangelical Christians. By 1917, in Russia, there were already many churches with the number of about two hundred thousand Christian-Baptists. In 1922, in the South of Russia, the Pentecostal movement sprang up. Till 1944, Evangelical Christians, Baptists, and Pentecostals worked separately in the country. They had their separate religious centers and religious publications.

As the dogmatic beliefs of these separate bodies of Christians were very congenial with each other, they

endeavoured to achieve unity both ecclesiastically and organisationally. In October, 1944, the unification of Evangelical Christians and Baptists took place. In August, 1945, the greater part of Pentecostals joined the United brotherhood. In 1963 Mennonite Brethren joined the All-Union Council of Evangelical Christian-Baptists. Thus at present the Union of Evangelical Christians in the USSR is a United Brotherhood of four Evangelical trends, consisting of more than 5000 congregations and more than 5,00,000 members. A certain part of the believers, however, in all trends continue to remain out of the unity. Because of that the All-Union Council of Evangelical Christian-Baptists bears brotherly and friendly relations with all of them. For this purpose periodical talks are taking place. Thus on the 12th of March, 1977, there took place in Moscow a consultation of the AUCECB members with twenty leaders of autonomous pentecostal churches of Kiev, Minsk, Odessa, Astrakhan and other cities. They did not aim at imposing an organisational unity with one another. The participants of the talk on the other hand, decided to strengthen a spiritual unity in Christ by means of regular talks, joint collaboration in the publication of religious literature, in joint preparation of church ministers and so on. Their ministerial training is through a correspondence course and not through a theological college.

Reflecting on these developments, the Rev. Alexei M. Bichkov, the General Secretary of the All-Union Council of Evangelical Christian-Baptists in the USSR says, 'The Prayer of Jesus Christ about the unity of His disciples is being realised practically in the life of the Evangelical Churches of the USSR'.

J. R. CHANDRAN,
Bangalore.

An Appreciation of the Services of the Rt. Rev. T. B. Benjamin

(The Rt. Rev. Benjamin retired as Bishop of North Kerala Diocese on 10th May 1977)

The Rt. Rev. T. B. Benjamin was elected Bishop of North Kerala Diocese and his consecration took place in the C.S.I. Cathedral at Calicut on 6th January, 1960. He is the third bishop in the North Kerala Diocese. Son of an Archdeacon, the Rt. Rev. T. B. Benjamin hails from a family noted for meritorious service rendered to the church in various spheres. It goes to the credit of the Rt. Rev. T. B. Benjamin that, despite adverse circumstances, he has been able to hold office for over seventeen years.

To bring together the groups of different traditions was really a Herculean task and the bold steps taken by the Bishop with God's guidance and in consultation with the various committees enabled him to overcome most of the hurdles and continue in office. It has to be recorded that his service in the Diocese throughout was one of self-sacrifice. It is regretful that he had often to pass through very difficult times. We are grateful that God gave him sufficient grace to overcome hardships with calmness and courage and to continue in service without any breakdown in his health.

The North Kerala Diocese is made up of the Malabar area of Basel Mission and the Cochin area of the Church Missionary Society. The former had Presbyterian tradition while the latter Episcopal. Integration of these with the necessary adjustments in the new set-up was really a hard job. To begin with, each area had a Governing Council with a President as its head and had its own constitution and mode of divine service. Geographical integration took place during the time of Rt. Rev. T. B. Benjamin.

In a similar manner, the finances of the two districts were controlled by the governing body of each district and financial commitments were also dealt with separately. Geographical and financial integration took place in the years, 1962 and 1964 respectively. Salary scales of the employees of the two districts which were different have been made uniform and the clergy and other employees are paid directly from the Diocesan Central Fund. After the integration, Churches in both districts have to remit to the central fund 60% of their income. This enables the diocese to meet the needs of the deficit churches.

Another innovation was the formation of the new district of the hill area known as Wynaad district where a good number of churches have been constructed for the Christian settlers mostly from South Kerala and also for the hill tribal people who embraced Christianity. As a separate district, this has also a governing body and a President as its head. Evangelical work is being

successfully carried on and a Children's Home has also been constructed in the District. There are also two Upper Primary Schools run under the Church Administration.

Property—Schools and College

After the formation of the C.S.I., steps were taken to transfer to the Diocese the institutions and property held by the respective missionary bodies, and most of them have already been brought under the Diocesan Management. The Malabar Christian College at Calicut remains to be transferred but we hope that it will be done soon.

Medical Activities

Dr. Lebenderfer, one of the early missionaries of the Basel Mission was a pioneer in the field of Medical work in Malabar. He started Medical Centres in various places in Malabar, Payyanur, Calicut, Codacal etc. Sister Freeda was responsible for starting Medical work in Chombala among the poor fishermen folk. These activities were at a standstill during the Second World War. Bishop Benjamin took keen interest in reviving most of those medical centres, especially at Codacal, Chombala and Sultan's Battery. The management of those hospitals was brought under the direct control of the Diocese of North Kerala. The Diocese entrusted these to a registered body known as the North Kerala Christian Service Association. The Codacal hospital started to function in 1970, with a team of five doctors with other para medical staff.

Foreseeing the eventual stoppage of foreign aid, Bishop Benjamin took expeditious and appropriate action to meet the situation by constructing a multistoried shopping centre in Calicut. This will remain as a standing monument to Bishop Benjamin. He was skilful in planning out and formulating schemes for the welfare of the people. Some of them are :—

- (a) A retreat centre in Shoranur.
- (b) Ex-patients Leprosy House in 'Kripalayam' at Pullencherry in Nilambur.
- (c) C.S.I. Women's Hostel at Calicut.
- (d) C.S.I. Community Hall at Cannanore.
- (e) Bethania at Cannanore.
- (f) Boys' Home at Palghat.
- (g) Boys' Home at Parapperi.

These achievements will ever remain fresh in the minds of the members of this Diocese. 'The problem of sailing is not to keep the vessel out of the water, but to keep the water out of the vessel'. In like manner the problem of true Christian living is not to keep ourselves out of life's cares, trials and temptations but to keep the cares, trials and temptations out of us. The secret of peace is to keep the heart freed from care and anxiety even in the midst of the worst trials. This secret we can have only by opening our hearts to Christ.

There seems to be misunderstanding in the minds of some people about the taking over of the Chevayur Leper Hospital by the government. The hospital belonged to the 'Mission to Lepers', whose activities extended all over the world. Management of the Chevayur Leper Hospital was entrusted to a local body whose Chairman was the Bishop of North Kerala Diocese. Various political parties were reported to have influenced the patients to protest against the existing management. The Bishop along with the representative of the 'Mission to Lepers' tried his best for a peaceful settlement but the attempt fell through. Ultimately 'The Mission to Lepers' decided to with-

draw from the field and start work elsewhere, leaving the hospital to the Government.

The most praiseworthy quality of Bishop Benjamin is that he led a simple life without any pomp or show. He was most unassuming and easily approachable to anyone. He led a purposeful and useful life preserving the spiritual integrity of his calling. His implicit faith in God protected him from many unjust accusations and humiliations.

His life is like the house built on a rock and this fact is reflected in his solemn face. He never boasts of his achievements nor does he feel depressed by failures. He faces success without elation and failure without dejection. This is the true nature of dedication.

The Rt. Rev. T. B. Benjamin's diligent and faithful tending of the vineyard entrusted to him has indeed brought a bountiful harvest.

DR. A. J. HERMON,
Calicut.

A Reminiscence

(On Giving)

At the end of a day's work, I was getting ready to cook my frugal meal for the night. The door bell rang and, when I opened it, there stood Mr. Ullegadde. (This is not his real name.) He smiled genially and, sitting on an easychair, he began an interesting conversation. I chose to be more a listener than a speaker.

My guest cleared his throat and asked me, 'Do you know how much money we get from Donor agencies in West Germany?' I knew the figures for three years but asked my guest for time to obtain the permission of the Treasurer to divulge the information.

He, then, named a particular church and asked me, 'What is the average monthly assessment paid by that church?' I had to tell him reluctantly that I could not give him the information off hand. I was bound by 'the official secrets Act'.

Seeing that he could not worm out information from me, my guest said, 'I want to share your confidence and tell you some things which will interest you'.

'See the Church Subscription Registers: see the class money paid. See the subscription in 1971 and see the current figures for the corresponding month this year, 1975. The subscription has fallen by more than Rs. 50 per month. The church has become poorer by about Rs. 600 per year. Then, we had the annual harvest festival. Now we don't have it. The church has lost over two thousand rupees annually.

'Why this steep fall in the income? Do you know?' queried my visitor and proceeded to answer his question. 'Hitherto, the first name in the class money register was that of the church worker, and he gave liberally. When members slackened payments he gave an occasional sermon on the stewardship of 'giving': he then followed it up by a visit or two to the defaulting member and soon the problem was solved. Some of the church workers do not subscribe and even if they do they subscribe very small amounts and even in that they are not regular. Some of them ask, 'Which church does the Bishop belong to? Does he subscribe to any church?' I intervened and asked my visitor, 'Should Bishops also subscribe?' Pat came the reply—this is the foremost reason for poor subscriptions, poor church funds. When the chief shepherd does not pay his share of the tax, he cannot ask his subordinate to pay and when the shepherds do not pay, will the sheep pay?

'Jesus also paid class money.'

'And', he said, 'you are pampering your members. You give them doles of foreign money and do not encourage them to give. You have made them members of a begging brigade. Even in giving doles you show favouritism, I think we have a long way to go: we need much heart searching. Are we not, in the name of democracy, acting for the majority as in secular institutions?'

O. SIVARAMAIIYA,
Bellary.

Whither Youth Ministry?

I was recently at a conference which was organised to study and analyse the effectiveness and relevance of the existing Church Youth work in India. Participants were drawn from various walks of life some of whom were non-Christians and grass root politicians. As usual many papers were read, speeches made, conclusions drawn and a new direction was suggested.

The delegates voiced their opinions criticising the existing Church Youth work. I am summing these up in the following words.

1. Narrow Parochialism

Church Youth work has hitherto concerned itself with Christian young people only. Non-Christian youths are generally outside its scope.

2. 'Other Worldly' Addiction

The primary goal of the Church Youth work is to secure a visa for heaven and so the Church is unduly pre-occupied with the saving of souls for life after death.

3. Individualistic

Salvation and redemption are understood merely in terms of personal holiness and piety and so the youth work is generally geared to dish out remedies for the problems of the young people treating them as a single monolithic homogenous community.

4. Theology without Ideology

Lack of scientific understanding of society and man isolates Youth work from involvement in the present socio-political and economic realities.

In setting new directions for the Church Youth work of the future, the conference called for the following two programmes.

1. A call to 'FALL IN LINE'

The Church Youth groups are called to join hands with the radical groups which are involved in the struggle to demolish all the oppressive and exploiting structures. The church youth groups should not be neutral, but opt for the poor and the oppressed.

2. A call to evolve 'THEOLOGY OF PROTEST'

This is an attempt to give an ideological outlook to the Christian theology. Christian philosophy of Youth work should seriously take the scientific analysis provided by the secular ideologies.

While I am in agreement with the criticisms to some extent, I am not altogether convinced about the clarion call and the declarations. I wonder whether the following possible alternatives will be more acceptable to Church Youth work and truly reflect the Biblical Christianity!

1. While the conference was right in condemning the *Other Worldly* addiction of the present church youth work, I am afraid, it has emphasised the need for *This Worldly* disposition at the expense of the other. Any social action programme, revolution, radical philosophy or even evangelism which does not take into account the realities of the *Two Worlds* (the world we live in and the world to come) is not worthy of our consideration and should be rejected as un-Christian. Why at all this much ado about this world, if you and I are not made for eternity? It is the fact of eternity which demands of us our serious consideration and involvement in the present world of our existence. Therefore what I advocate is the need to emphasise the *Two Worldly* view of life and philosophy. This is what is lacking in our Church Youth work.

2. What does 'Theology of Protest' imply? Does it mean that youngsters of our church draw their swords? If this is all it means, it is another crude form of exploitation. Jesus was not only the champion of the poor and the oppressed, but he also brought the oppressors like Zaccheus within the scope of his salvation and liberation—and this he accomplished through the way of the cross. What we need is not a new Theology (we have enough of these), but a rediscovery of the meaning of the teachings and life of Christ—Theology of New Creation; 'the old has passed away, behold, the new has come'. (II Cor. 5: 17).

3. What is the function of the Church? Let me turn the question around. What should the church revolve around? An ideology? Man? Society? Presbyter? Dogmas? Let me underline the fact that Christian life, the church and its programmes are essentially 'Christo Centric' and should reflect the life and concerns of the Person of Jesus Christ. The Church has no other reason or justification for its existence. Any church (youth) programme which does not recognise this fact or attempts to replace the centrality of Christ with other ideologies or philosophy is not worthy of our consideration and should be rejected as alien to the Christian faith and practice.

ANAND VEERARAJ,
Youth Worker,
Karnataka Central Diocese.

Witnessing Christ today

I am ministering in a congregation consisting of about 1700 people, in a Diocese which has around 50,000 membership. Looking at the diocese as a whole and all its activities taken integrally, one has every reason to thank God for the life and witness of this diocese. There are some Christians who are gifted and committed for the propagation of the Gospel. There are others involved in Social Work and the upliftment of the poor and down-trodden. There are others who are talented leaders and committed individuals whose life-style has not only brought honour to the concerned individuals but to the community as such. But this is not the total picture. When one analyses the whole church in the Indian context, one becomes more disturbed than being complacent.

Our churches follow the structure and pattern of the 'Mother Churches' of the west and are primarily concerned with the spiritual needs of the people; touching upon the physical needs here and there. The sort of economic upliftment initiated in the olden days has resulted in creating Christians who continue to cherish the exclusive privilege of being dependent either on the church or on its agencies. The constant cry of the people is 'What has the church done for me' rather than 'what have I done for the church'. Hence the overall picture is that in the church today we find a bunch of selfish people preoccupied with their own lives and the faulty understanding of its existence.

By just glancing through the Christian life, one realises the truth. For example, one only needs to look at the novels and short stories in vernacular languages written by non-Christian friends. Here Christians are portrayed in most cases as drunkards and immoral people. Or as one of my Hindu friends commented the other day 'For Christians Christmas means eating and drinking and making merry'. The examples could be innumerable. But the reason for such a sad picture is that we have failed to show Christ through our lives. Secondly, we still have that arrogant attitude of fencing a wall around our community rather than going out into the world. And thirdly, we are engaged in 'talking about Christ' and not 'living Christ'. Thus our witness has been ineffective.

On the other hand we find that the Government has pledged to eradicate poverty, uplift the poor and down-trodden, establish justice and equality. The church has failed to identify itself with these national goals. It neither has the vision to support nor the courage to sound a prophetic note. But if the church has to confess Christ boldly, then it has to be committed to Christ who lived and struggled to liberate mankind. It was a life built on selfless love, justice, freedom and truth in a

concrete situation. His spiritual life had relevance in a concrete political situation. This is the task of the church today, to liberate our brothers from the economic shackles, evil structures and an unsatisfactory life style. And by doing so we liberate ourselves from the selfish and dependent life. Witnessing to Christ today is not just a spiritual question; it is a spiritual, political, social and an economic question. When we affirm that 'Jesus Christ liberates', we mean that Christ not only liberates us from our sins but also from all the shackles in a concrete situation. Hence the church has to get into action in this regard, i.e. confessing Christ is not only a proclamation but also an active participation in the total life of the community at large, inspired by the Holy Spirit. The challenge to the church is to create an awareness among its members for fuller participation in the building of a new India where justice, freedom and equality will prevail.

S. VASANTHA KUMAR.

The Arrest

My uncle, the chief, was sitting in court one day with his courtiers around him when a man came and bowed in the African way. He was rich in cattle and was well known as a man who sought God through the spirit of dead relatives. He had come with eight cows which he had left some twenty yards away.

'I have come for a purpose, Sir,' the man said. 'What are those cows for?' asked the Chief. 'Sir, they are yours.' 'What do you mean they are mine?' 'They are yours. When I was looking after your cattle, I stole four and now they are eight, and I bring them to you.' 'Who arrested you?' 'Jesus arrested me, Sir, and here are your cows.'

There was no laughter, only shocked silence. My uncle could see this man was at peace with himself and rejoicing. 'You can put me in prison or beat me up', the man said. 'But I am liberated. Jesus came my way and I am a free human being.' 'Well, if God has done that for you, who am I to put you in prison? You go home.'

A few days later, having heard the news, I went to see my uncle. I said to him, 'Uncle, I hear you got eight free cows!' 'Yes, it's true', he said. 'You must be happy.' 'Forget it! Since that man came, I can't sleep. If I want the peace he has, I would have to return a hundred cows!'

Courtesy: Message of the Cross.

FESTO KIVENGERE,
Anglican Bishop of Kigenzi,
Uganda.

Book Notes

WHAT GOD HATH JOINED TOGETHER

By Lt. Col. J. R. DANIEL. Published by The Christian Literature Society, Madras. Price Rs. 5.

Having made a success of his own marriage, Lt. Col. Daniel decided to share the experience he had gained by writing a pleasant little book on how to stay happily married. Without attempting to preach, the Colonel (now retired) tells the regiment of those about to marry or who are already married what they should do or what they should avoid in order to maintain the love and peace with which they started on the march to Matrimony. The lively cartoons by the talented Abraham Joseph add spice to the advice given by the Colonel.

'I would like to recommend very strongly the booklet written by Lt. Col. J. R. Daniel. I would commend this book to every couple getting married, to every couple already married and also to couples celebrating their Silver and Golden Jubilees. It is so helpful, practical and down to earth,' writes Bishop Sundar Clarke in a felicitous Foreword. The reviewer who is happily married has nothing more to add than to agree with the Author and the Bishop who are also obviously happily married and to say that this attractively produced booklet will make a charming gift for a wedding or any other happy occasion.

J. COLACO.

NOTICES

ADVERTISEMENT

'Applications are invited for admission to two year Secretarial-cum-Medical Receptionist Course to commence from 15th July, 1977. Minimum qualification Pre-University pass, B.Sc., B.Com., B.A., may also apply. Scholarships are available to deserving students.

Hostel accommodation is available to girls and boys. Prospectus and application forms are available on payment of Rs. 5 by a crossed Postal Order at the following address:

MRS. PADMA JOHN,
Principal,

Secretarial-cum-Medical Receptionist Training
Centre,

Viruthampet, VELLORE 632 006 N.A.

applicant's service. He will be also eligible to other allowances as per the Bombay Diocesan rules.'

'Please apply immediately to the Secretary, Bombay Diocesan Council, 19, Hazarimal Somani Marg, Bombay-400 001'.

DR. AKBAR HAQQ'S TIRUCHY CAMPAIGN AT BISHOP HEBER HIGH SCHOOL, TEPPAKULAM, TIRUCHI.

7th to 12th June, 1977.

We need your prayer Support
We welcome you to attend the Campaign

For information Contact :

Rev. S. TILAK SAMUEL,
General Secretary,

Dr. AKBAR HAQQ's Campaign at Tiruchy.
Christ Church, Fort,
Tiruchy-620 002.

WANTED

'WANTED urgently a presbyter to be in full charge of the St. Paul's Tamil Congregation worshipping in Christ Church, Byculla, Bombay. A fairly experienced person not more than 50 years of age. Salary and Dearness Allowances will be fixed according to

**With
compliments from**

M R F

**MADRAS RUBBER
FACTORY LTD.**

**makers of
MRF-Mansfield Tyres**

For Quality and Reliable
Vee-Belts and
Rubber Hose Pipes

of "GOOD-YEAR" make

Please Contact:—

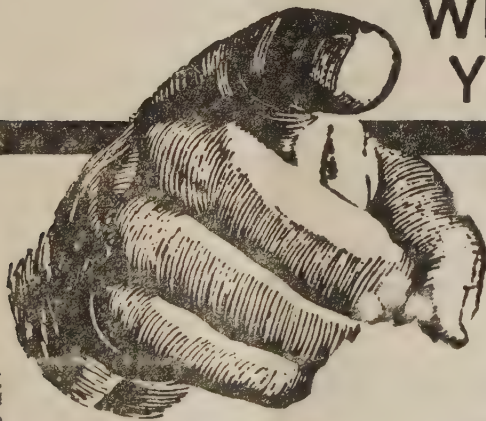
CHELLAM COMPANY

13/14 Second Line Beach

POST BOX NO. 142

Madras-600 001

PHONE: 21416



**WE WILL ASSIST
YOU WITH MONEY**

We are all out to help the self-employed with ambition and drive. You may be a Technician or an Artisan, you can count upon our financial assistance for starting, improving or expanding your trade or business. We have Loan Assistance Schemes for others like Farmers, Transport Operators, Small-Scale Industrialists. Make sure that you take advantage of our various Loan Schemes and improve your trade or profession.

Contact the nearest Branch of the Bank for details.



HEAD OFFICE:
CALCUTTA



AGE IS NOT OUR ONLY ASSET

With age comes experience. And expertise. To give you the kind of service that helps you and your business prosper. Like our Small Scale Consultancy Services Division. Finance is not all small scale industrialists need. We advise them on management, marketing and financial control.

Our Merchant Banking Division offers complete corporate finance advisory services including preparing project feasibility reports and managing public issues.

And when it comes to foreign currency loans, Grindlays is well-equipped to handle your requirements.

With branches and associates in 33 other countries and correspondents throughout the world, our Export Information Services can help locate new markets for your products; so the country earns valuable foreign exchange.

In India, we serve 14 major cities with 56 branches. Comprehensive banking service backed by modern management techniques. And a staff specially trained to identify customer needs and supply finance and services. With a banking tradition in India of nearly 150 years, age is not our only asset.

Grindlays branches in India:	Grindlays has branches, subsidiaries, associates and representatives in	AMERICAS	Jersey	MIDDLE EAST
Amritsar		Argentina	Malta	Bahrain
Bangalore		Brazil	Spain	Iran
Bombay		Caribbean	Switzerland	Jordan
Calcutta	AFRICA	Chile	United Kingdom	Lebanon
Cochin	Ethiopia	Colombia		Oman
Darjeeling	Ghana	Mexico	FAR EAST	Qatar
Delhi	Kenya	United States of America	Australia	United Arab Emirates
Gauhati	Nigeria		Hong Kong	
Hyderabad	Rhodesia	EUROPE	Indonesia	SOUTH ASIA
Kanpur	Uganda	Austria	Japan	Bangladesh
Madras	Zaire	Channel Islands	Kuala Lumpur	India
New Delhi	Zambia	Cyprus	Malaysia	Pakistan
Simla		France	Philippines	Sri Lanka
Srinagar		Germany	Singapore	
Tuticorin		Greece		



**Grindlays
Bank
Limited**

Incorporated in the United Kingdom.
The liability of members is limited.

The international bank at the nation's service

ASPI/K874/13 B (R)

**Indians Abroad
Can Now Earn
Tax-Free
Interest in India**

*IF YOU HAVE A RELATIVE OR FRIEND ABROAD
REQUEST HIM TO OPEN A*

*Foreign Currency (Non-Resident)
Deposit Account in India with any Branch of Indian Bank*

He will enjoy the following benefits:

- * $5\frac{1}{2}\%$ to 10% interest p.a. on Foreign Currency Deposits in *Pounds Sterling and US Dollars* for periods from 91 days to 61 months.
- * No Income-tax on interest earned
- * No Exchange risk
- * Principal and Interest remittable abroad in the currency of Deposit
- * No permission of Reserve Bank of India is necessary

For full particulars, please contact the nearest Branch of Indian Bank

INDIAN BANK

(Wholly owned by the Government of India)

H.O.: 17, North Beach Road,
MADRAS-600 001

The Bank that cares for your interest

**Are you prepared
for a wedding
in the family?**

*The great moment in your
children's lives*

—The Wedding Day

Have you planned for it?

Ask for

**IOB's
Automatic Cumulative
Wedding Deposit Scheme**

*Come and see us to-day
at any of our 530 branches
all over India*



Indian Overseas Bank

GOOD PEOPLE TO GROW WITH

Deposit with

CANARA BANK

for your future!

SAVINGS BANK DEPOSITS	✦	✦	KISAN DEPOSITS
RECURRING DEPOSITS	✦	✦	FIXED DEPOSITS
NITYA NIDHI DEPOSITS	✦	✦	KAMADHENU DEPOSITS
JANAPRIYA DEPOSITS	✦	✦	NIRANTARA DEPOSITS

Latest attraction

BALAKSHEMA DEPOSITS

We have more than 980 branches all over India

Contact any one of our branches nearest to you

CANARA BANK

H. O. : BANGALORE

Serving to Grow — Growing to Serve

MADRAS CIRCLE OFFICE

No 5, Greams Road, Madras 600 006

Walk in and watch the difference

BOOKS AT C.L.S.

THE EXPERIMENT HOPE (SCM)—by Jurgen Moltmann

.. Rs. 64 25

A collection of essays on experiments made by Prof. Moltmann in conversation with a wide audience on the subject of theology, ethics, philosophy of religion and politics.

HOPE AND PLANNING (SCM)—by Jurgen Moltmann

.. Rs. 55 00

These essays are an attempt to discover theological dimensions in the world today and bring them to open discussions.

THE CHURCH IN THE POWER OF THE SPIRIT (SCM)—by Jurgen Moltmann

.. Rs. 111 20

A contribution to Messianic Ecclesiology.

THE NEW TESTAMENT—THE HISTORY OF THE INVESTIGATION OF ITS PROBLEMS (SCM)—by W. G. Kummel

.. Rs. 90 00

Provides an illustrated account of the way in which critical study of the New Testament has been carried on—especially since the Enlightenment.

For all your book needs write to:

THE CHRISTIAN LITERATURE SOCIETY

POST BOX 501, MADRAS-600 003

OR

C.L.S. Branches at:

BANGALORE, COIMBATORE, HYDERABAD, KODAIKANAL, MYSORE, TIRUVALLA, TIRUCHIRAPALLI, MADURAI AND COCHIN